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THE

IMMORTAL SPARK.

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THE
IMMORTAL SPARK
OR
LIFE BEYOND LIFE

BY
JAMSETJI DADABHOY SHROFF

Author of

THE HOLY FIRE AND THE HOLY
SYMBOLS.

"This our hope for all that's mortal,
And we too shall burst the bond;
Death keeps watch beside the portal,
But 'tis Life that dwells Beyond."

JOHN STERLING.

D. B. TARAPOFEVALA SONS & Co.,
199, Hornby Road, Fort,
BOMBAY.

1922.



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V

INSCRIBED

TO

THE MEMORY

OF

MY DEAR WIFE

JERBAI

BORN	24-10-1887
MARRIED	27-4-1914
DIED	1-10-1918

REGRETTED BY ALL WHO KNEW
HER NOBILITY AND SPIRITUALITY
OF CHARACTER.

From Thy Fire To Thy Light!

“ Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses Nature leads.”

Huxley.

“ No truth is so sublime but it may be trivial to-morrow in the light of new thought. People wish to be settled ; only as far as they are unsettled is there any hope for them.”

Emerson.

“HARI OM.”

(Salutation to the Supreme Soul.)

BRAHMA ENTERS.

He comes to the couch of unmeasured splendour.

Past and Future are its two eastern feet, Prosperity and Earth its true western. The moon beams are the cushion, the Udgitha the coverlet, Prosperity the pillow. There on sits Brahma.

Brahma asks him (Gautama—the True and Righteous Spirit) who art Thou? Gautama:—“I am Time, I am what is in time; I am born from the womb of Space, from the (self-manifesting) light of Brahma, the seed of the year, the splendour of the past and the cause, the soul of all that is sensible and insensible and of the five elements. Thou art soul. What Thou art that am I.”

Brahma says to him, “Who am I” Gautama:—Thou art the Truth.

The Kaushi Taki Brahmana.

The Upanishad.

“ ZARATHUSHTRA ASKED AHURAMAZDA: ”

Ahuramazda ! most munificent spirit, creator of the settlements supplied with creatures, righteous one! where a righteous man passes away where dwells his soul that night ?

Then said Ahuramazda: “It sits down in the vicinity of the head, chanting Gatha Ushtavaiti, imploring blessedness (thus): Blessed is he, blessed is every one to whom Ahuramazda, ruling by His own will, shall grant (the two everlasting powers). (Eternity and Immortality) That night the soul experiences as much of pleasure as all that which (it had) as a living existence (*i. e.* when living in this world).”

The Hadokht Nask.

Zend Avesta.

“ THE GRAVE IS THE *FIRST STEP* TOWARDS
ETERNITY.”—*Mahommed.*

“In this world Life and Death are mere different phases of the same existence. As the man casts off his old clothes and puts on the new, so does the soul cast off one body and adopts another. People call this change Death and Life. The soul never dies. It is the Eternal Bliss. It is the Everlasting Truth. It is incorruptible. It is mysterious. It is more Immortal than all conceivable objects. As light is the property of the Sun and cold the “Prakrati” of Water so is the soul the Essence of Truth and Purity.”

The Principles of Vedant.

“The wise neither grieve for the dead nor for the living. I myself never *was not*, nor thou, nor all the princes of the earth ; nor shall we hereafter cease *to be* As the soul in this mortal frame findeth infancy, youth and old age ; so in some future frame, will it find the like. One who is confirmed in this belief is not disturbed by anything that may come to pass.”

Shri Kreeshna to Arjoon.

PREFACE.

“SUFFERING REDEEMETH.”

Quite in a chastened mood and in the absolute silence of my Fire-Temple at Lonavla I contemplated the beams of the Holy Fire.

My mood was chastened because my fire-ordeal was severe. I had lost my wife and with her my all the Three Worlds. To find her again, if such a thing were possible, was all that I coveted for night and day. But was such a thing possible? The whole civilized world in these few years had lost so many of their dearest ones that it would be one indescribable joy to us all to meet those whom we had once thought dead and for ever gone. I began to pray, study and contemplate in earnest. My struggle was not in

vain, for the first ray of hope came to me through these Sacred Flames. I learnt from the very *gentle* burning and evaporating of the sandal-wood, before it developed into the flame, the lesson of Patience which we were all likely to forget at the first touch of the ordeal. I also found in the burning wood with its charcoal colour, all dirt, dross and filth of the body slowly but surely consumed in the *hot ordeals* of the Fire, and I saw that as the burning grew more and more intense, darker and more pronounced grew the blackness of the wood, till by gentle degrees, after glowing as Cinders, it eventually dissolved into the purity of the ashes. I also saw the whole body of the fire continually changing but the Spirit of it was found *constant*. The veil was lifted. The

lesson was learnt. It was that so long as there was no fire (ordeal) the wood (body) displayed no traces of darker hues (worries, weaknesses and woes) but with the beginning of the Fire-Ordeal, the dross in it began to be prominent, then enlarged and darkened till it was eventually burnt out through and through. And finally I realised that the body always changed but the Spirit remained Eternal. This spiritual light from my physical fire also made it clear to me what the Upanishads and the Bible meant by a "Second Birth."*

* The God of the twice-born is Fire,
Uttara Gita,
Upanishads.

"When Nicodemus, puzzled, inquired of the Saviour "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered "Verily, Verily, I say unto thee, except a man be born of *water* and of

That the first birth was the birth with all our inherited weaknesses and sins, but the new life began only when misfortunes had thrown us into the melting pot and the soul flame had consumed the inner beast. Only then I realised what it was to be "born of fire." This was then my Ression. I was now a Brahmin—twice born and born of Fire. Not only did I feel exalted but *redeemed*, for Mahomet has said "whom God loveth He chasteneth." Thus had I not suffered, but learnt.

the *Spirit*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

John 4-6.

“ Ready must thou be to burn
thyself in thine own flame ;
how couldst thou become
new if thou have not first
become ashes.”

The sacred flames thus taught me Patience and the Immutable Eternal Law. Equipped with this knowledge there now remained for me to make further conquests possible. My wound was now healed, my strength renewed. Prayers and contemplation had played their part. My track was made easy and I was now on the right road. I now began to have an invasion of dreams. Some were veritable miracles of accuracy and I gave considerable time to find out their solution. With exceptionally weak eyes I then began to study. My eyes were so weak that for five years I was only

able to read ten minutes a day. By auto-suggestion to-day I am capable of putting on four hours of solid study. Then I had to struggle against exceptionally weak health. The first shock of my wife's death had broken my heart and consumed my lungs. I was practically sans eyes, sans lungs, sans heart, but certainly not sans everything. I had at least faith the more deeply ingrained within me and the fire of love was burning fiercer than ever to consume all cordons of the flesh.

“ OH FOR THE TOUCH OF THAT
VANISHED HAND ! ”

The thought of my dear wife living a more emancipated existence, without the hindrance of her prison of flesh and the hope of winning her again—her who to me was the Symbol of all the Three Worlds—was

enough to conquer all obstacles ; and what could be more glorious than this conquest? The Kaiser's and Napoleon's victories were mere bagatelles to these. I kept the Pilgrim's Progress in the Vedant in my mind and with the Cross of my burden on the shoulder applied all my limited energies to fathom the depth of the unfathomable Void.

In the following chapters if I could but succeed in making a few more converts to my faith, my task is well finished. Again, my second aim is to hurl a moral force into the world. My last book the Holy Symbols had the same aim. It had met with such a sympathetic response both from the Press and the Public that I venture to till fields more fresh and new. In my five chapters in this brochure I make no

claim to originality. Nothing is new. Rather everything is old, older than the Pyramids. Only with the new implements of Science the old strata of dry bones have been stirred to activity and life again. I hear and see the dead speaking in their own voice and writing in their own style once again. The same sort of occurrences as were known to Virgil, and to many other seer, are happening now in a scientific age, and sometimes under scientific scrutiny. Let those who have suffered like me have suffered not in vain! I dedicate this humble effort of mine to my dear wife Jer who has made the Eternal Silence speak and the Eternal Truth shine. The Lotus has blossomed. Brahma is seen meditating on the Everlasting Life. Praise be to Mazda!

“ As a man throweth away old garments, and putteth on new, even so the soul, having quitted its own mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away. It is eternal, universal, permanent, immovable; it is invisible, inconceivable and unalterable; therefore believing it to be thus, *thou shouldst not grieve.*”

The Bhagavad-Gita.

JAMSETJI DADABHOY SHROFF,

Sethna Building,

Thakurdwar,

Bombay.

25-6-22.

Roj Farvardin, Mah Dehe, 1291 Yez.

CHAPTER I.

**DREAMS, PREMO-
NITIONS, etc.**

“Peace, peace ! he is not dead, he
doth not sleep—

He hath awakened from the dream
of life.”

Shelley, Adonais.

“The individual soul penetrates man, where it abides in three places or states, *viz.*, the states of awakening, dream and sound sleep. Reflecting, however, on the universe and its relation to it, the individual soul finds no other reality but the supreme spirit, who is the same with itself (the individual soul).

The Aitareya Upanishad.

CHAPTER I.

DREAMS, PREMONITIONS, ETC.

Few could forget those six months of the year 1918 which took toll of more human lives than the whole European War! It was an year of 'Flu' which had steeped every third family in mourning and left permanent tracks of desolation and broken hearts. It so pleased the Divine Will that I should also have the smack of the ordeal and I got it. I felt infected by the disease. Now 'Flu' has the nasty habit of weakening the weakest portion of the body, and it made such a havoc on my lungs, that under medical advice I had to leave Bombay. I left for Raichur, with my wife, suffering from Pthisis. The Mahabharatta attributes this disease to the

unpardonable sins of the past life. So to my readers I hope to be an object lesson and warn them against all their commissions and omissions.

On my part how I wish I had cultivated that "Insight Vast"—"Sama Sambhu," and "Devia Naitra" which had given Buddha a peep into all his past lives, but my desire perhaps far transcends my deservings so I must be satisfied with that little light from the clouds which has illumed my darkness and strengthened my belief in the Eternal Existence of the soul after bodily dissolution. For this mercy I am thankful to my God. The thought of my weak lungs for the time being had unnerved me completely. Like cobwebs trembling at every gust of the wind my nerves

violently vibrated to my fears and emotions and made a woman of me. To add fuel to the flame my wife who was then all hale and hearty, in all her innocence, *dreamt* that it was *she* who was soon to give up her ghost. We both were all tears. My wife verily within a week bade good-bye to us all. She was 'dead' and gone. The dream was a miracle of truth and accuracy. I loved my wife as God loved righteousness and the thought of my two little helpless ones sent me reeling.

But if dreams could so predict the future and even probe the past then the claim of the mortality of the soul, or human consciousness, was shattered to pieces. For what were dreams? And how did they

arise? "In sleep there are three phases at least, each of which is easily distinguishable—the dozing or light sleep, heavy sleep and lethargy. In each of these two succeeding stages we might consider the consciousness as more deeply immersed than in the first. It takes a longer time, or a more intense effort, to recall the consciousness to the plane of waking life. In dream consciousness we see a different plane of action from that of waking life. And there is no question that the dream state is a real state; we know because we are conscious of it, that some portion of ourselves is functioning at another level or on another plane. In dreaming it is evidently not the normal physical body that is the vehicle of the Consciousness.

Because in dreaming the vehicle we use transcends, for the moment, the limitations of time and space. We dream and live for the moment, forward or backward in time, and cover this universe in a second or less of time. We must, therefore, as there can be no exhibition of energy without a body to be impressed and moved, stressed and strained and there can be no consciousness without its own particular body or vehicle, *suggest a suitable body to explain the phenomena. In dream consciousness it is the dream body that we use.*"* Whether consciousness demands these walls of ether for a body after death is what we do not know. This explanation of a dream I consider necessary before I dilate

* Life Everlasting. J. W. Frings.

a little upon my further personal experiences in the dreamland. For dreams, hypnotism, clairvoyance, etc., throw considerable light on our problem.

I will now strive to prove that the Entity and the Immortality of the soul after the dissolution of the body is a *scientific* reality. I do not mean to dilate much upon my personal experiences in the dreamland. Suffice to say that my wife has responded to my frequent invitations and has appeared to me in her dream-body whenever I have *sincerely* entreated her to do so. Once in my dream I have even moved with her on the astral plane. Another time in her astral body she had passed athwart my bed and told me that the block for the

consumptives which my worthy father-in-law and I had ordered to be built to her sacred memory, had collapsed. It had collapsed the very time she had come to me. This was something more than a dream for I had seen her with my own mortal ken when I was awake and seated on my bed. The experiences which I had got could not be weeded out by others simply doubting them. I have passed through them and realised them. Hundreds of such premonitions could be cited.* Then again the

* Swedenborg had predicted his death and died at the hour named.

Calpurina had foreseen the tragic end of Cæsar's life.

"Duroc," said Napoleon on the morning of the Battle of Bantzen, "Fortune is determined to have one of us to-day" and in the afternoon Duroc was mortally wounded.

In Martinique a negro sorceress stopped a curly-haired Creole and told her "You will

Crystal-gazing* has been as old as the Pyramids, where Past and Future are reflected as faces in a mirror. Also hundreds have seen apparitions of the dead.† Hundreds have dreamt and their dreams have come out true. Recapitulation of these would simply mean redundancy. They are *not simply the*

one day be greater than a queen" and she afterwards became Empress Josephine.

Burke had predicted the advent of Napoleon.

Dion and Brutus had presentiments of the manner in which they would die.

Croesus' son Atys, according to Herodus had dreamt that he would die by the blow of an iron weapon ; he died that way.

Vedant is full of such incidents.

Shri Krishna had shown Arjoona the fate of the Kauras, days before.

* In the crude form it still exists in India. It is called "Hazrat." An innocent child can see in the disk of water the Past, the Present and the Future.

† India is the Home of Spiritualism. Only organization like that of the West is lacking for proper investigation.—J. D. S.

*reflex action of the overcharged brain-cells.**

I will now treat the origin of dreams, their cause and effect, the different planes they have an access to, and other items of corresponding interest.

The simplest and well nigh fundamental state of dream arises from brain activity due to the derangement of the digestive process. Over-loaded stomach leads to indigestion, indigestion overstimulates the brain and the result is disorganised mental activity. To avoid this spasmodic condition and get one string of closely kneaded harmony of dreams one

* One state of dream. Unfulfilled desires and fears are often realised in this condition.—J. D. S.

has only to eat just to live and not live to eat, to chew and masticate well, and to so constantly exercise the will while eating that every particle of food taken should be chemically changed into the pancreas he desired. This control of the mind over the body was both essential and *possible*. It should be made use of in the daily round of all bodily exercises and the mental gymnastics; by regulating breathing, by sitting in prescribed postures and exercising moderation in all that he did. The will should be made to have such a steady ascendancy over the muscles, the arteries, nay every nerve and cell should be so brought under the control *as to produce the desired chemical effect whenever that was wanted*. It was this yogi-discipline and control which could make

the whole body of a man levitate against all the known physical laws of gravitation. This "miracle" of levitation is but just as natural a law as any other we know of in physics, for if the human body has the negative property and the earth has the positive, the stronger positive force of the earth attracts towards itself the comparatively lighter body of the man. But as the body of the disciplined yogi has been brought under absolute control by the predominant will, a suitable chemical change has been effected, *the opposite forces of the body and the earth have been made to disappear and harmony of forces established* and the lighter body of the yogi began to levitate. The will could thus not only make the body levitate, but could disintegrate and

integrate it whenever it was so inclined. The yogees thus burned themselves by the fire kindled from their own bosoms. "Samadhi" Ecstasy--another peep into the future—enabled them to predict the exact time of their death, and thus they timely offered their bodies to be consumed by their own inner flame.* This was their last voluntary sacrifice to the Fire Deity. Thus also could the "miracles" of fire-walking and fire-eating be explained—the result of one long sacrifice and discipline and utter subjugation. This constituted the final conquest of the Spirit over the matter.

Another type of dreaming state is that in which premonitions

* Every student of the Vedant is well acquainted with this kind of "yogism."

are given and prevision exercised. And he is a bold man who does not believe in premonitions. † There is another stage still when one is brought into contact with scenes and with personage; often of a

† This “ Devia Naitra ” or god’s Insight is yet another mystery. That the Past, the Present and the Future are indissolubly connected one with the other and form one coherent whole seem likely. Like the ocean’s tidal waves, both past and future, they are interdependent one upon another. As the past and the future tidal details could be registered on a tide calculating machine, so could the waves of human Evolution, here and beyond, now and hereafter. Well may Mr. G. K. Chesterton impatiently exclaim “ nonsense, nonsense.” There is I believe greater truth in Mr. H. G. Wells when he says :—“ I must confess that I believe quite firmly that an inductive knowledge of a great number of things in the future is becoming a human possibility. I believe that the time is drawing near when it will be possible to suggest a systematic exploration of the future.” Read Fate and Free Will by A. S. Wadia.

terrifying character. Each of these dreaming stages could be controlled and the consciousness could be so used during sleep as to acquire knowledge of the other planes of existence. "When the psychic faculties are thus sufficiently developed we get astral invasions that may be repelled again by a strong exercise of the will. The training should not go apace. It should be of such an order that consciousness may function upon these planes in an orderly way and after a time bring back to the student *in a connected series* the impressions he may receive. The human Will, which is a sagment of the divine will, is so powerful that it can work inconceivable miracles. It can command sleep at will and make him awake at the desired time.

Not only that but it can command the whole process of sleep and can even *command dreams*. Consciousness which only leaves the physical body during sleep, and lives in the dream body also obeys the impulse of the Will as in its waking state. All these dream states are under the direct command of the Will, the Will making Consciousness roam wherever and on whatever planes it directs, and bring back with it the treasures both of the Past and the Future. It is this Consciousness in the dream body which is called the Subjective Consciousness, which leaves the body, roams at a lightening pace in space, brings with it the occult knowledge and impresses it on the objective mind. If the objective mind is sufficiently trained it retains the impressions made by

the subjective mind. It was thus that Shivaji won his battles and defeated Afzulkhan, it was thus that Joan of Arc, believed to be a witch by the English, saved France, it was thus that the three Dantes of Italy, Persia and Ireland, Alighierie, Ardaviraf and Adamnan, saw their visions, it was this which enabled Kalidasa to write his *Sakuntala*—the only existing concord amidst an ocean of universal discord, it was this that made Nietzsche hear voices, and Tansen, Mozart and Beethoven thus had heard the *Gbandharvasing*.

That so many dreams turn out to be incorrect does not disprove our theory but rather lends support to it, for if one dream in a hundred could but exactly predict the period, forge the links, and foretell the circumstances, the surroundings and

other necessary details with enviable precision, then this Exception simply proves the rule. It proves that the will—consciously or unconsciously—has in this instance perfectly controlled the Consciousness during its hours of bodily sleep.

Hundreds of impersonal and authentic instances recorded by research societies, fully forty volumes in possession of the Society for Psychical Research will bear this out. The unchallengable record of correct dreams, apparitions, spirit-messages etc. of upwards of seventy years of the Psychic Society tells its own tale. They are open to scrutiny and study to all and sundry. These records are carefully compiled and collated after thorough and most searching investigations by men of worth,

wisdom, reliability, impartiality and long immense scientific experience, whose members are no less scholars than Earl Balfour, Sir Oliver Lodge, Sir A. Conan Doyle and many more whose one word would command universal respect. But just think of the list of outsiders, Myers and Willie Reichel, Zollner and James, Ruskin and Lord Brougham, Wallace, Crookes, Flammarion, Richet, Lodge, Barret, Lombroso, Generals Drayson and Turner, Judge Edmunds, Admiral Osborne Moore, the late Archbishop Wilberforce, Sergeant Ballantyne, W. T. Stead and one whole queue of eminent witnesses.

But now when faith is so dried up and proofs of the prophet are everywhere needed the only recommendation that could be made was

“try that yourself.” Keep patience; that’s the most important factor. Don’t be despondent when the results are not sure and quick. Quick returns have not solid foundations. Try as the scientists have tried, in the right way, in the right spirit, with implicit faith above all and the myth of the mortality of the human Soul will be for ever exploded. I say keep faith. If experiments are performed in darkness don’t be a sceptic. Wireless messages of Marconi are received with double clearness during the nights. Conditions demanded by nature could never be ignored. Sceances are now held in blazing electric lights and in day time, but a previous word of caution is needed to dispel doubts. Then these messages are from *Intelligent* forces were first made out

when the Fox girl *asked the spirits to do as she did* ; and they did that accordingly. Then consciousness will be found to be using other vehicles for its existence and expression than the mere ganglionic cells of the grey matter of the human brain. Every century has been recorded to have its alternate wave of materialism and spiritualism, of doubt, hesitation and disbelief on the one hand and "Shradha" on the other,* till science has for ever changed oscillations into rhythm, and driven the last nail into the coffin of Materialism. The famous champions of Orthodox Science Huxley, Darwin and Haeckel have at last been superseded. These eminent scientists were so thoroughly convinced of the destructibility

* Vide Gibbon's "Rome."

of the Spirit that they would not even accept the invitation of the Psychic Society to attend their deliberations. Huxley said that the messages even if true "interested him no more than the gossip of curates in a Cathedral City," whereas Darwin said "God help us if we are to believe such things." Sir George Stokes refused the extended invitation of William Crookes and preferred to die in his own convictions. Such great scientists, however eminent they may be in their own fields, are certainly very bad judges, for they have given their judgment without hearing the defendants. It is true that Tyndall before he delivered his famous lectures at Belfast, was often tricked and duped. But the black side of human life will retain its soot .

till the end of time. It is only angels who cast not their shadows. There is always one Maulana to a thousand Mavalees or else how could a Ghandy rule sway over such unending billows of humanity? The tricks of the mediums are quite familiar, but when quick and correct results are expected of them there is an attempt and even temptation to indulge in tricks. For a medium has psychic powers left to him not the whole stretch of his life. The intervals mark him out as devoid of any. During this interval the medium is afraid either of his reputation or his living, temptations come in influx and he often succumbs to them.* Again the

* Some of the world's most famous mediums are :—Eusapia Palladino, Mrs. Holland, Mrs. French (for direct voice) and D. D. Home.—J. D. S.

exertion during the hours of trance is immense and this is another temptation to take the shortest and the easiest route. For William Crookes has definitely shown that the issue of the ectoplasm from the body of the medium so considerably weakens him that the medium is much tempted to take a quicker cut and resort to tricks. That the medium actually loses in weight the exact proportion of the ectoplasm* lost has also been proved by eminent scientists like Dr. Geley at Paris in the presence of a "hundred experts, mostly doctors." Dr. Geley then affirms that "I do not merely say that there has been

* Sidelight :—The weight of the Incarnation of Vishnu when materialised was a nose-ring of gold.—Vid. The Hindu Scriptures.

no fraud ; I say, there has been no possibility of fraud.”*

Thus we have seen that consciousness during sleep and in the dreams actually leaves the physical tabernacle retains its entity and moves in space independently of its physical lodgment.

“We are such stuff as dreams are made of.”

* Lombroso in Italy and Sehrenk-Notzing in Germany have got the same results.
J. D. S.

CHAPTER II.

HYPNOTISM
and
SPIRITUALISM.

“Whether we agree with the Paris school in giving to suggestion a secondary place among the causes of hypnotic phenomena, or with the Nancy school in ascribing all the phenomena to the potentiality of suggestion, there can be no doubt of the fact that when suggestion is actively and intelligently employed, it is always effective”—and that the “subconscious mind takes cognizance of its environment independent of the physical senses. It perceives by intuition.”

J. W. FRINGS.

“For the fact of telepathy proves that bodily organs are not absolutely essential to communication of ideas. Mind turns out to be able to act directly on mind and stimulate it into response by other than material means. Thought does not belong to the material region; although it is able to exert an influence on that region through mechanism provided by vitality.”

RAYMOND.

Oliver Lodge.

CHAPTER II.

HYPNOTISM AND SPIRITUALISM.

I will now take another aspect, the one of hypnotism and telepathy and prove that consciousness which could be likened unto a taper flame, actually leaves the candle, ignites the other taper, stays and unites with the other flame, and returns to its original candle without the least losing its intensity or individuality.* Now Hypnotism is "induced in the subject by a physiological stress which produces a phase of sleep or

* Mesmerism, Telepathy, psychometry, clairvoyance and clair audience are the aspects which bring us to the same conclusion. I have no hesitation in recommending Raymond by Sir Oliver Lodge. In point of conciseness and completeness it is the best authoritative work I have read so far.

trance in which the normal mental faculties are inhibited, but in which some abnormal faculties of the mind seem to be highly receptive of suggestion. These abnormal faculties of the mind are called the subliminal consciousness. When the subject is placed in the hypnotic sleep the operator maintains a bridge of action, as it were, between himself and the medium, by substituting for the latter's control of the body and his normal mind-faculties *his (the operator's) own authority*. As the hypnosis proceeds the subject becomes more and more amenable to the suggestions imposed upon him. His ordinary mental activities are now stilled *but he is interpenetrated, as it were, by the will and desire of the Operator.*" Thus do we find in hypnotism the will of the

operator leaving the grey matter of his own ganglia and influencing the Will of his subject. It can exist thus without the matter of the brain.

“ But the power of suggestion goes much further than this. Its influence is such that complete anæsthesia can be produced. In modern surgery numerous operations of a delicate character have been successfully performed with hypnotism as an Anæsthetic.” Under hypnotic conditions if a subject is told that he is a donkey he will accept the suggestion. If he is told he is the Doge of Venice he will certainly believe it too. The will of the hypnotiser has shaken off his physical garment and assumed the one of his subject. By hypnotism the flesh of a person could be scorched and seared and an open sore pro-

duced, or a wound be healed. It is the magic of modern times. It is the magic of healing the wounded and making the blind see, of Christ. Dr. Couie is its modern champion.

When Christ rebuked Peter for being afraid of the storm, he said "Oh, ye of little Faith." Thus one has to keep faith. Faith indeed can make a mountain move. Mahomed had substituted Mount Hira between the points of the Crescent and Eben Masud had verily seen it. If man knew the secret to garner and store and apply his own physical energy he verily could move a mountain. Faith, Concentration, Meditation and Purity of Motive are the keys to open the Sesame. The treasures of a greater than Khalif Harun Al Rashid are treasured here. Science

has also now come to the rescue. By telepathy messages have been remitted and received across the Atlantic.*

Where is that the Scientist who doubts that? Is there a single biologist who to-day has the cheek to deny this? Then why does one doubt the Entity of the Soul outside the grey-matter of the brain when records of different societies are growing yellow through even lack of need? †

* Or is it an etheric Projection capable of being extended, warped and looped, starting from the ganglia and travelling thousands of miles this way and that *without losing contact with the grey-matter of the brain-cells?* This comet-like projection would thus be a greater surprise. I don't believe it though. I simply suggest a remote possibility.—*J. D. S.*

† Read Lombroso's—After Death What?, Sir Oliver Lodge's—Life and Matter, and Raymond, Conan Doyle's—The New Revelation and the Vital Message, William Crooke's—Researches in Spiritualism, Stead's—Letters from Julia, Myer's—Human Per-

The whole has been proved over and over again. It has passed through the filter of all examinations. Well, he might now try it himself. But where has Faith gone to ? Is He guarding the tombs of Christ or of Mahomed ? There are those, whom Conan Doyle dubs as imbeciles, who still doubt the messages of Julia, of Myers about Raymond, the experiences of Sir W. Crookes with Katie King, and the records of the Holy Bible and the Koran.* I Repeat, try it yourself. See whether your *table* is not tilted and levitated, without

sonality, Flammarion's—Mysterious Psychic Forces, William James' Human Immortality. Arthus Hill's "Psychical Investigations and Prof. Crawford's "Reality of Psychical Phenomena."

J. D. S.

* I mean to give here a few authentic examples of the famous messages received

anybody touching or lifting it against all your knowledge of the laws of Physics. Now tell me how will you explain this phenomenon of the

from the Spirit Land by the investigators of this little-known land :—

“How close is the connection between kindred souls over there is shown by the way in which Myres, Gurney, and Roden Noel, all friends and co-workers on earth, sent messages together through Mrs. Holland, who knew none of them, each message being characteristic to those who knew the men in life—or the way in which Professor Verrall and Professor Butcher, both famous Greek Scholars, collaborated to produce the Greek problem which has been analysed by Mr. Gerald Balfour in “The Ear of Dionysius” with the result that *that excellent authority testified that the effect could have been attained by no other entities, save only Verall and Butcher.*”

The New Revelation
Conan Doyle.

“I now come to a peculiarly good piece of evidence arising out of the sittings which from time to time we held in the autumn

levitation of the entire furniture of a room without our hypothesis of living Intelligent forces? Even they doubt the *historical* facts of the appearance of the ghost of Dante who had descended to show the lost Canto to his son, or the Shade of Mahomed to his daughter and son-in-law to desist from taking

of 1915, namely the mention and description of a group photograph taken near the Front, *of the existence of which we were in complete ignorance, but which was afterwards verified in a satisfactory and complete manner.*"

*Raymond
Oliver Lodge.*

"There are, however, a large number of cases where the photograph, *under rigid test conditions in which fraud has been absolutely barred*, has reproduced the features of the dead."

*The Vital Message
Conan Doyle.*

P. S.—The aim of this brochure is to be brief and concise, and to present the best

their vengeance.* Nav more, one Mr. Marriot had the cheek to deny the right of scientists themselves to pronounce an opinion. To him they were not fit persons for this. The right man in the right place was of course Mr. Marriot himself. He had even thrown a challenge of a hundred pounds. Only the late Mr. W. T. Stead would not accept it! Hard lines for poor Mr. Marriot! Now take a three-legged wooden table and begin yourself. Make *a circle of your own* to establish contact and produce the

part of the whole case in a nutshell, so readers interested in the subject may with profit read the books suggested by me in this book. They are considered the best on the subject. I have drawn much inspiration from J. W. Fring's *Life Everlasting*.

J. D. S.

* Read the history of Hassain and Hussain.

Lewis Pelley.

right atmosphere. Now perhaps all doubts will be removed, for they are your own people. Then begin to follow the instructions, see whether your table does not begin to tilt first and then give taps and even thuds and even whole alphabetical messages without anybody touching it. These taps to supplement the observation of our natural senses could be produced on the stretched membrane of a phonautograph. *I have done that myself.* They are the Intelligencies and the Spirits, base, good, bad, indifferent, true, just, all like ourselves, only living without our physical body. All things in the Spirit Land are just the same, only keyed to a higher octave. Why, the spirits could now even be photographed, and why should we be sceptic of these Intelligences ? They

are no longer imaginative creatures of theories. On the contrary so many of our present scientific theories are based on probabilities and simple deductions. For example, no one has ever seen an atom, *divisible now into electrons and even further*, much less weighed it. And yet who is there to deny the atomistic theory brought in its perfected form by Dalton, where he determined the atomic weight of the different elements on which all our recent chemical theories are based ? Or take "the Law of Motion " as laid down by Newton but *subsequently modified by Einstein's laws of "four dimensions."* Now who had doubted Newton's Laws *then* ? Again the Ultra Violet ray which could not be caught on the prism, is to-day your X—ray, transparent to a piece

of lead but opaque to a piece of glass. It was harnessed before even it was caught on the lens and who had doubted it because it was not seen ?

But here the Spirits talk with you in their own voice, direct voice as it is called, just exactly as when they were alive, but this phenomenon being totally strange to our preconceived notions of life and death, this new revelation awaits its acceptance. But the dawn has arisen. There is no doubt about that. Even the telescope of Galileo had to wait, for people never expected mountains to be seen in the moon. * For remember matter which we see hardly differs

* "There were people once who would not look at the satellites of Jupiter, lest their cherished convictions should be disturbed. There was a mathematician not long ago who would not see an experimental demonstration of conical refraction, lest if it failed

from ether which we cannot. The scientific fact is that matter is some sort of co-agulated ether. "Ether stressed becomes an electrone. A system of electrons, held in balance becomes an atom. A congregation of atoms becomes a molecule. Molecules in aggregation and association constitute protoplasm. Organised protoplasm becomes the cell, and a cell colony becomes a man " I say matter is essentially etheric. Its essence is ether. Then why could not there be some "subtler" cells of ether, in the regions yonder for the minds of Superior Intelligences to incarnate or still further the Immortal Mind too may be

his confidence in refined optical theory should be upset."

Raymond.
OLIVER LODGE.

thinking and *even evolving** in some such far more refined ether. For higher Intelligencies have told us that there are seven Planes, of different composition, density and structure, each dependent on the other ; and as ether, which no microscope could see, nor any human balance could weigh, was the parent of matter, so it might be the child of some subtler element which we only might suspect and are hazily cognizant of.

* I have come to believe in an Evolving God, Who still is not perfect. J. D. S.

CHAPTER III.

**SPONTANEOUS GENER-
RATION ?**

“ It is possible to write down the names of fifty professors in great seats of learning who have examined and endorsed these facts, and the least would include many of the greatest intellects which the world has produced in our time—Flammarion and Lombroso, Charles Richet and Russel, Wallace, Willie, Reichel, Myers, Wollner, James, Lodge and Crookes.” “ *I have never in my thirty years’ experience, known one single scientific man who went thoroughly into this matter and did not end by accepting the Spiritual solution.*”

Conan Doyle.

CHAPTER III.

SPONTANEOUS GENERATION ?

Here I will make an humble attempt to show that the theory of the destructibility of the human soul, as enunciated by Darwin and believed by Haeckel was to be taken with the utmost caution. Haeckel the popular scientist and the author of twenty different "ologies" in his famous "the Riddle of the Universe" questions, "Is Life also a thing of which constancy can be asserted? When it disappears from a material environment, is it knocked out of existence, or is it merely transferred to some other surroundings, Is it a temporary collocation associated

with certain complex groupings of the atoms of matter, and resolved into nothingness when the grouping is interfered with? Or is it something immaterial and itself fundamental, something which uses these collocations of matter in order to display itself amid material surroundings, but is otherwise essentially independent of them?" Now Haeckel in his two books *The Riddle of the Universe* and *The Wonders of Life* dogmatizes so much that he seems to be in danger of becoming top-heavy. In the first place he will have nothing of course to do with any spiritual conception of Creation. He sees no "design" in the God's Universe. Nay, he does not even believe in God. He has on the other hand ridicule stored for Him. He pours contempt

and questions whether He was gaseous or a vetebrate, a mammal or a man? Like Laplace he prefers to draw his chart of the Universe without the "hypothesis of God." * He likes to quote Caro who has "conducted God to the frontier for his provisional services" with thanks. In his "The Confession of Faith " he distinctly says that "God is destined, before the present century is ended, to drop out of currency throughout the entire domain of truly scientific philosophy " and "The True, the Beautiful, and the Good, these are the three august Divine Ones before which we bow the knee in adoration." Proudly does he dogmatise even on conjectural grounds. I say he *dogmatises* for his suggestions smack as such. "I say unto thee, believe

* Laplace was not an atheist.

it. I am Christ, nay something more than that, an Antichrist." In his chapter "On the Nature of the Soul" he most emphatically puts it thus:—"What we call soul, is in my opinion, a natural phenomenon; I therefore consider psychology to be a branch of natural science—a section of physiology." "Like all other natural phenomena the psychic processes are subject to the supreme all-ruling Law of Substance The phenomena of the lowly psychic life of the unicellular protist and the plant and of the lowest animal forms—their irritability, their reflex movements, their sensitiveness and instinct of self-preservation are directly determined by physiological action in the protoplasm of the cells—that is, by physical and chemical

changes which are partly due to heredity and partly to adaptation. And we must say just the same for the higher psychic activity of the higher animals and man, of the formation of ideas and concepts of the marvellous phenomena of reason and consciousness ; for the latter have been philogenitically evolved from the former” *

And thus pinning his entire faith in Scrope's, Lyell's and Darwin's theories of instincts, heredity and adaptation he claims to have solved to his entire satisfaction the human riddle of all times

According to this theory of heredity and adaptation the son was almost always like his parents or at any rate like his grand or great —

* “ The Riddle of the Universe.”

grandparents and that similar circumstances and environments produced quite an uniform type. But was it so? We would put this impartially to any conscientious man of worldly experience and clear thinking and ask whether his experience tallied with Haeckel's assertion. Or does another theory, the one of Atavism, with its alien crossing, its intermediate production, its succeeding breeding by selection and its chance reversal to the ancient type support his deductions? Are these not make-shift solutions and half-truths after all—these theories of Heredity and Atavism?

Then again how does Haeckel get his psychoplasm from the protoplasm, his “spontaneous generation,” or in simple words, life

from no life? Now Confucius has rightly reasoned that "*Out of nothing there cannot possibly be produced anything.*" And so it shall be till the end of time. The seed of Life must needs be there before it could germinate. Thus there must be some sort of latent potentiality of Prana in the atoms themselves, indiscernible and invisible, but organically latent, and that life, or the living Principle, was always interpenetrated with the dead inertia of matter. Or else it would be a greater miracle than the Immaculate Conception, so incredible to Haeckel and his school. For in this Conception of the Virgin Mary the soil was at least ready with all the passive and negative potentiality of the ovum awaiting the breathing in of the Sperm by the Holy Ghost, but

in Haeckel's theory a dead log was to give birth to a living energy. This beats even some of the most incredible miracles of the Mahabharata. But spontaneous generation was not to stop here; it was still further to perform the higher miraculous evolution. It was to produce—that great Prodigy—Man.

Now let us take a familiar instance. When a man dies a vast complete change occurs in the physical man. We call it death. His physical frame is now bereft of some energy charge. It no longer responds to those complex stimuli, which, in their equally complex variations, we speak of as life functions. The life—or life essence—has left the body. The man is dead. “There is something less than there was

immediately before. It is not mere air that has passed away. It is something more. It is the life Principle which animates the whole universe in varying degrees of manifestation. Every organism in the Universe is energised by this life Principle. It is less obvious in the vegetable than in the animal kingdom. It is by virtue of this that it preserves the capacity for change, for growth, for association, for dissociation."* But Haeckel in order to prove his theory of the spontaneous generation takes us to the moneron, or one solid lump of carbon, with only molecular motion into it, which all of a sudden would bring into life, *by mere chemical changes*, the higher potentialities of

* Psychic Evolution.

Prana or the Life Principle, because "the whole vital activity of the simplest, especially of the chromacea, is confined to their metabolism and is therefore a purely chemical process." Now everywhere in all the evolutionary theories, we have one running chain of progress, link fitted to link, but in Haeckel's scheme we come across wide gaps and jumps. For from the inorganic to the organic, and from the dead to the living a distinct jump in this scheme has been taken, because his "*monera germinate on the frontiers of the organic and the inorganic substances.*" He attributes psychoplasmic activity, (in the reverse order) to men, animals, mammals, vertebrates, plants, corals, sponges, and finally to monera but then we find his chain

to be broken. "Modern comparative physiology has shown that the physiological attitude towards various stimuli, (heat, electricity etc.) of the sensitive portions of many plants and animals is exactly the same, and that the reflex movements which the stimuli elicit *takes place in precisely the same manner* on both sides. Hence if it was necessary to attribute this activity to a "soul" in the lower, nervous metazoa (sponges, polyps etc.) it was also necessary in the case of many metaphyta, at least in the very sensitive mimosa and "fly-traps" and numerous kinds of climbing plants."* So the flow of the vital energy from man downwards is rhythmic and continuous

* The Riddle of the Universe — Ernst Haeckel.

till the moneron is reached when the Vital Energy degenerates into metabolism pure and simple. Thus upward from monera the mechanical process is all of a sudden converted into the *psychic* energy, so strange and wonderful is the composition of a lump of carbon exposed to the action of the extraneous stimuli. 'Talismanic indeed !

Now we will take his carbon-theory and see how he explains his "spontaneous generation." This theory, which is now thoroughly exploded had once produced commotion throughout the civilised world. A number of critics had dwelt on Haeckel's speculation as to the mode of the origin of life. Sir O. Lodge had resented what he called its dogmatic character,

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whereas Dr. Saleeby said that so far as he knew, Haeckel's carbon-theory was supported by no one.

But Mr. J. Butler Burke of Cambridge then claimed to have produced in the Cavendish Laboratory tiny globules that *seemed* to be half-way between the living and non-living. Also a French student Mr. Dubois made a similar claim; and a distinguished German physicist Professor Ostwald emphatically *predicted* the speedy creation of life in the laboratory." Also again some fifteen years ago Professor William Ramsay after sterilizing his "bouillon" and inserting radium into it had got those very tiny globules and had thought that the secret of the origin of life lay in the discovery of the radium, but his attention was immediately

drawn by the scientific world that the process of sterilization was still imperfect, for heat generated in the modern laboratory was still not sufficient to kill all previous lives. And up to now the attempt to create something out of nothing has naturally failed. But even if it ever succeeded, would it succeed in manufacturing *human life* in the laboratory? Would not such a claim be lunacy? For Life instead of beginning in the atom, only shines *through* it. It proceeds from Brahma, for from Him alone all that is living has for ever emanated. Life, Love and Light are his creations, the atoms only reflecting them as the moon reflects the light of the sun.

We have still to examine the famous carbon-Theory. "On the

bases of these five fundamental facts (see chapter on "the Unity of Nature" in the Riddle of the Universe) the following carbon-theory was erected thirty-three years ago. The peculiar chemico-physical properties of carbon—especially the fluidity and the facility of decomposition of most of the most elaborate albuminoid compounds of carbon—are the sole and *mechanical* causes of the specific phenomena of movement which distinguish organic from inorganic substances, and which are called life in the usual sense of the word." Now Haeckel's speculation is that all these potentialities of Prana "are nascent and latent in the material atoms themselves, that these have the potentialities of life and choice and consciousness,

which we perceive in their developed combinations.' As a speculation this may be legitimate but as Dr. Bois Reymond says, *ignoramus*, we do not know. Now Sir Oliver Lodge says, "scientifically we do not and for a man of science to pretend, or to assert in a popular treatise, that we do, is essentially and seriously to mislead," and also that it is "illegitimate to assert that life has arisen from inorganic matter without antecedent life." Also "the experimental facts of biogenesis he (Haeckel) discards in favour of a hypothetical and at present undiscovered kind of spontaneous generation. He assumes that the Chemico-physical properties of carbon confer so peculiar a power on its albuminoid compounds that they develop into living protoplasm." Haeckel says

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that he formulated this view thirty-five years ago but it could hardly be maintained that a hypothesis was able to decide anything. Haeckel then further goes on dogmatising and says, "First simple monera are formed by spontaneous generation and from these arise unicellular protists—From these unicellular protists arise, in the further course of evolution, first social cell communities, and subsequently tissue forming plants and animals. (p. p. 131)." Now in this hypothesis biologists may agree if he only calls it speculative, but then Haeckel lays further claim than this and throws in automatic consciousness as well. The cellular theory he says has given us the first true interpretation of the physical, chemical, and even the psychological

process of life ; thus “ Consciousness, thought and speculation are functions of the ganglionic cells of the cortex of the brain.”

Also according to Percival Lowell Thought and Consciousness are merely “ nerve-glows,” or the white heating of the Cortical cells. The neural current of molecular change passes up the nerves and through the ganglia, reaches the cortical cells. Thus when the current reaches the latter, which are not so accustomed to such a special change, it encounters resistance and in overcoming this resistance causes the *cells to glow* * † But Sir Oliver

* So wonderful is this resistance that the Effect becomes human Consciousness. Who would not believe now the miracles performed by the rod of Moses or of King Janmojay in the Mahabharata, or of Arjuna against the Kaurus ?

† Occult Japan-Boston.

J. D. S.

Lodge differing from such wild speculations says :—“ *It is not science* and its formation gives no sort of conception of what Life and Will and consciousness really are.” So also he shows later on that there is no necessary justification for assuming that “a phenomenon exhibited by an aggregate of particles must be possessed by the ingredients of which it is composed, on the contrary wholly new properties may make their appearance simply by aggregation....” Thus also Schiller in further support of Oliver Lodge says : “Matter is not that which *produces* consciousness but that which *limits* it.”

Haeckel then brings to his support the experiments of Wm. Wundt, the celebrated German

scientist. But thirty years after in a second edition, like William Crookes and Lombroso, this Wundt emancipated himself from the fundamental errors of his first assertions and said that "*he learned many years ago to consider the work a sin of his youth.*" It weighed on him as a kind of crime from which he longed to free himself as soon as possible." In his first discovery psychology is treated as a physical science, on the same laws as the whole of physiology, of which it is only a part; thirty years afterwards he finds Psychology to be a *spiritual science, with principles and objects entirely different from those of physical science.* Haeckel in agonizing rage at being so checkmated and thwarted in his pet doctrines says, "I myself naturally consider the "youthful

sin" of the young physiologist Wundt to be a correct knowledge of nature and energetically defend it against the antagonistic view of the old philosopher Wundt." This assuredly is the protest of a beaten adversary. Like his philosophy his carbon theory stands refuted and condemned by all scientists of all countries. It has already received its last obsequies and lies buried fathoms deep in oblivion. Like Wm. Crookes and Lombroso of Italy, this celebrated German Scientist Wm. Wundt also found out his mistake and unhesitatingly and courageously admitted it. He repented of his youthful folly and confessed that *there was absolutely no scientific proof to assert that life originated from matter and also that it was*

destructible. On the contrary nowadays the consensus of scientific opinion inclines towards the Revelation in which life emanates from Brahma and eventually disappears in Him alone, after its final emancipation—"Moksha," when the "Manvantaric" period—the human conception of Eternity—shall close, the out breathing of the Divine Will cease to function and Creation will lapse again into the Everlasting Silence.

We will now deal with Haeckel's final onslaught. He now questions the possibility of the soul's *Entity*. He takes the memory cell and crushes it. The soul now manifests itself without the memory. He destroys the intellectual centres and the soul is now devoid of the power of reasoning. He administers sti-

mulants or poisons and then changes the quality of our ideas. Also Flechsig to support Haeckel, ascribes the moral insensibility to a diminution of internal pain-feeling due to degeneration of the "Körperfuklsphäre"—the region and seat of all human emotions capable of being rejuvenated or asphixiated.*

Haeckel thus supported now reasons that the Entity has lost certain important faculties, and concludes that the notion of one whole Entity of the human soul is an invention of the fairy tale. But would not exactly the same thing happen if a note be destroyed or taken away from the piano? The piano would cease to respond to that particular note to the efforts of the player, but who

* Human Immortality—*William James*.

is there so simple as to believe that the player of the piano is either dead or non-existent. Thus like the player the soul works and manifests itself *through* the vehicle of the brain and it stands in the same relation to the brain as the player to the piano.*

Again Schiller says that if a man, "after a time more or less, recovers the faculties of which the injury to

* "Injure the brain, and consciousness is lost. 'Lost' is the right word—not 'destroyed.' Repair the lesion, and consciousness may be restored, i. e. normal manifestation of consciousness can once more occur. It is the *display* of consciousness, in all such cases, that we mean when we speak of the effect of brain injury; the utilisation of bodily organs is necessary for its exhibition. If the bodily organs do not exist, or are too damaged, no normal manifestation is possible. That is the fact which may be misinterpreted."

Raymond.

Oliver Lodge.

his brain had deprived him, and *that not in consequence of a renewal of the injured part, but in consequence of the inhibited functions being performed by the vicarious action of other parts*, the easiest explanation certainly is that, after a time, consciousness constitutes the remaining parts into a mechanism capable of acting as a substitute for the lost parts.”*

Or again as Wm. James explains it:—“Thought,” he says “is not a function of the brain as steam is a function of the tea-kettle only, or light is a function of the electric circuit or power is the function of the water-fall. In all these latter cases the material objects have the function of inwardly creating or

* Riddles of the Sphinx.

engendering their effects and their function must be called productive functions. If this be so with the brain, then, of course, the soul must die when such production can no longer continue. But in the world of physical nature we have three different kinds of functions—Productive releasing or permissive and transmittive. Now into the mode of production of steam in a tea-kettle we have conjectural insight, for the terms that change are physically homogeneous one with another and we can easily imagine the case to consist of nothing but alterations of molecular motions. But in the production of consciousness by the brain, the terms are heterogeneous natures altogether; and as far as our understanding goes, it is as great a

miracle as we said, Thought is spontaneously generated or created out of nothing." But "Consciousness in this process does not have to be generated "de novo." *It exists already, behind the scenes, coeval with the world.* The transmission theory not only avoids this way multiplying miracles, but it puts itself in touch with general idealistic philosophy better than the Production-theory does"* Thus we find Haeckel—the materialist and the atheist—the greatest living force of the last century after Darwin and Wallace—balked and beaten.

Personally I am inclined to believe that the human soul has now so evolved and developed itself as to give full resistance to all the

* Human Immortality.

disintegrating forces of nature within and without, and that it clamours for an autonomy and strives to live *independently of its physical shell*. This alone can explain why the grave according to Mahomet, is the *first step* towards Eternity.* Any rate I find my belief supported by a well-known man of Science—Mr. Hadfield, M.A., M.B., Surgeon R N. In his essay on “Immortality” he approaches the subject from a scientific point of view and says, “Science. I repeat, gives us no evidence of the existence of a mind disembodied, naked and

* A Taunt:—Does human life begin then from the forests of Australia? Reply:—It begins from man. From exactly what point we do not know. We have not still found out the “moneron” on the frontier of mortality and Immortality in our theory. We are to that extent humble enough.

J. D. S.

stripped of its covering of flesh but always shows us mind and body associated with one another. Nevertheless, I propose to bring forward evidence which will encourage us in the belief that in the course of evolution the mind shows an ever-increasing tendency to free itself from physical control and breaking loose from its bounds, to assert its independence and live a life undetermined except by laws of its own nature. The main argument of this essay is that the tendency of the mind towards independence and autonomy suggests the possibility of its becoming entirely liberated from the body, and continuing to live disembodied and free."* And

* I can see no insuperable difficulty in the notion that at some period in the evolution of Humanity this divine spark may have acquired sufficient concentration & steadiness

liberated it is The most labourious and scientific researches of Crooks, Lambroso, Richet, Flamirion, Lodge, and scores of equally eminent biologists, astronomers, physicists, naturalists, mathematicians etc. of culture and repute have at last *with scientific implements* demonstrated the possibility of the soul living independently of the body and having a psychic evolution of its own, as in the seven higher Cycles of Dante. or the seven Regions of Khorshed and Meher Yest * or the seven Chakras of the Vedant or the seven Planes of the theosophists and the Metaphysicians. It also progresses in accordance with, and not in defiance of, the Cosmic laws of Evolution.

to survive the wreck of material forms & endure for ever.

JOHN FISCS.

* Khordeh Avesta.

Thus the spiritualists see angels where the materialists find empty space and the Faithful find Life where the blind feel night. *To them the conception of Immortality is also a spiritual necessity.* May the clouds lift and may the veil be torn asunder, that all might see the Everlasting Life striving for good and righteousness from this day onwards to Eternity !

CHAPTER IV.

· PSYCHIC EVOLUTION.

“ Wonderful, supremely wonderful—this Philosophy ! More wonderful still the Masters who teach the Truth ! A thousand wonders surround the depth of spiritual consciousness taught ! The bliss of knowledge is the silence of indescribable wonder ” !

PANCHADASI.

The Upanishads.

CHAPTER IV.

PSYCHIC EVOLUTION.

The whole creation has an upward flow. Like the flame of the taper it perennially soars heavenwards with constant undulations. Progress is always like the action of a wave, surging and falling and ever rising again, but always with an upward Spiral Curve. Every action has also its reaction in the cosmic evolution, but once the reaction is over the spirit urges on to further conquer the resistance of matter. Nietzsche's theory of the "eternal recurrence of things" is discredited and no longer stands the test of time. In human evolution it is true we have lost some arts. But that is nothing to the giant strides man

has taken in many other directions. This is the Law:— From the Inorganic to the Organic and from that to the Spiritual and the Divine. From the simple molecular motion of matter with its heat, gravity and electricity, the Organic creation has budded into the blossom of the loving, hating, thinking, reasoning, singing and praying man. The flow of creation has always been constant. It has never received a check and *will not receive till the final consummation is reached and “Moksha” attained.* None could pretend man to be to-day a perfect image of God and so long as that perfection was not reached evolution would proceed in its course, till the entire cosmos was reabsorbed into the Bosom of the Supreme. For perfection implies the cessa-

tion of progress and when that is attained Shiva the Destroyer disintegrates it. Brahma and Vishnu contemplate again. This is Devolution, to be re-succeeded by another Day of Kiamat. The Manvantaric Period is then over--a Period, the length of which in human years Buddha alone had learnt to count. Thus the wheel of evolution turns on for ever without pause or peace or rest.

The whole creation, from the First Formlessness and Void, to suns, planets, comets, ether, air, water, earth, minerals, plants, animals, mammals, men, angels and arch-angels--with the whole divine hierarchy ever moves to the Lustre of the Supreme.* That there is

* "I am reasonably convinced of the existence of grades of being, not only lower in the scale than man but higher also, grades

progress in the Cosmos none can deny, as also who can suggest that man is the last of Creation, perfected, extolled, etherealised—the very Essence of God ?

In the very beginning our earth was without form and void, and was one seething mass of incandescent gas and fire. The ever revolving sun gradually losing its heat in its cooling process, after countless ages, threw out this its excrescence—our earth—born of the Sun. The child likewise evolving,

of every order of magnitude from zero to infinity, and I know by experience that among these beings are some who care for and help and guide humanity. . . .”

Sir Oliver Lodge.

The religious idea of a divine hierarchy is thus for the first time supported by a man of science.

J. D. S.

settled down to a less intense temperature. Steam, rain and one whole deluge of water on the surging flames built up one solid crust. And this was the beginning of the surface of our earth. Continents sprang up, got submerged and re-emerged. The process of cooling continued and strata after strata were formed and are still being formed. These mark perhaps ten billion years and more. On close geological examination their beds show remarkable signs of incessant evolution. The lowest strata being naturally the earliest, we find here the first traces of life—forms of a very simple character. Marine life forms precede. The foraminifera are the earliest forms of living structures. Following them come sponges, corals, and crustacea and early

vertebrates with sea-weeds and club mosses—all marine forms. This sure enough constitutes progress. Later on after several more million years we get the first land forms of insects, with ferns as earth-growths, fishes and amphibians for the sea and still later raptiles. These are followed by giant raptiles, marsupials and bird-raptiles and true birds ammonites and fish with bony skeletons, with the orders of kines or coniferous plants as earth forms. Then follow embalmed in the rocks huge placental mammals and serpents, true whales, and man-like apes. The last is man, later than whom there is nothing. The science of geology thus shows constant progress. Here things are naked to our eyes. Nothing could be contradicted. Proofs here are positive.

Even the temper of the present age must admit it.

Then the study of anatomy led to surprising conclusions. Most of the mammals were found to be very clearly akin. The identity of organ and function left little doubt of a common origin of stock. The cat, and lion and leopard were clearly of a type that betokened a common ancestry. The conclusion of a progressive type now was quite unassailable.

Embryology was a fresh field. The embryo reproduced in its successive stages of foetal growth the great phases of racial progress. This discovery was marvellous and conclusive. It bespoke progress and evolution. There was no retardation. Palaeontology unearthed the remains of extinct animals and

bridged all gaps and gulfs. Botany and zoology assisted the search and confirmed the result. Anthropology gave the finishing stroke to the study. The cranium capacity of the brain told the whole tale. The brain capacity of the cranium was a measure of the potential mentality. "Discoveries were made in various regions at differing depths in the gravels of human remains of very early types. These receded gradually from the lowest extant types back almost to Simian—Ape—like character. The latest discoveries of human skulls differed not much from the higher brutes. The chain of evolution was thus complete."*

Now progress, scientifically termed, was from the simple to the

* Life Everlasting.

complex. The simple cell multiplied into the complex, the process of multiplication continued till it culminated in the complex structure of man.

Now man as an individual was a nomad first, became pastoral, then agricultural and lastly industrial. From his state of solitude and self-sufficiency he lived in groups, in villages, in towns, in cities. From the individual came family, community, race, nation, humanity, and the craving for universal Brotherhood. This growth of the complex from the simple is termed Progress. Take the single-cell organism; its function is simplicity itself. The unicellular organism feeds and grows and reproduces by simple division first, and man's path of progress is just the same. His

wants first are food, shelter and reproduction: Once he lived in a cave and ate from the trees. To-day his food comes from all the quarters of the globe, instead of from his parochial fields; His palaces are built of marbles and designed by architects of special training and culture; he had once only his straw-huts. He calls himself refined, imitates nature and clothes himself as a peacock does. He lives with one or more mates as his religion ordains, sanctifies this living by a ceremony, calls it marriage, does not cohabit with the multitude, and rightly claims to have advanced. He has now his religion and recognises some Higher Creature than himself, calls Him Creator, and oft and on pays homage to Him whom he knows to be far

greater, stronger and holier. He admits his limitations and knows that "Moksha" is still far too distant. But undaunted, he reasons, philosophises, controls and corrects himself. He even makes effort to love his enemies, and holds the wife of his neighbour sacred. He falls, but spider-like he tries again. He fails, but he is another Robert Bruce. He repeats his efforts, because intuitively he knows that he has still a long way to go. That this life of his could not be the end of all. Thus sure enough he has advanced. He has his own codes and laws of right and wrong, of ethics and morality forged for him in keeping with his own social elevation and surroundings and he obeys them, or is punished for their violation. He has now dis-

covered types, prints and publishes and reads and knows the wisdom of ages. He has post-offices, telegraphs, railways, steamers, and aeroplanes. He has built hospitals and sanitariums for his sick and invalids. For trade he has his Banks and Stock Exchanges and Commercial Houses. His progress becomes extensive though a little less intensive; Sure enough, this bespeaks an upward growth, from the simple to the complex. He builds churches and prays there, for he feels that Love, Purity, Truth and Justice are nobler conceptions of life.* He wants to be just to his

* Quite a significant passage this of Mahomet:—"And let not the unbelievers think, because we grant them lives long and prosperous, that it is better for their souls. We grant them long and prosperous lives only that their iniquity may be increased; and they shall suffer an ignominious punish-

neighbour, not that it pays him in earthly tokens, no, two to one it goes against him, but he has begun *to feel*. He knows that they are not merely human terms for human convenience. With the growth of his mind has evolved also his *heart*. He now **claims** to have a conscience—the nerve-centre of the Divine in him. Or as Emerson puts it:—“We lie in the lap of immense intelligence . . . When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beam.”* He is pure not because it suits him better.

ment.” “Believe therefore in God, ye shall receive a good reward.”

AL. KORAN, CHAP. III.

* The theory of the World-Soul as opposed to the Individual-Soul—Emerson decides in favour of the former.

J. D. S.

Rather that has deprived him from the instinctive carnal pleasures which alone were known and enjoyed by his remotest ancestors of the third and the fourth Planes. But intuitively he acknowledges some higher and nobler law and sees into the mirror of his *heart* the image of his Creator. Lotus-shaped * and sun-shaped with all the Lustre of the Supreme God appears there. He builds tombs and decorates them with the statues of the Virtues—Faith, Hope, Charity, Courage, Endurance and Patience, as also with the symbols of the sun, the moon and the stars, the crescent and the cross, in recognition of those virtues, and also that the divine wrath may not descend on

* The Vision of the Vedant.

him.* Once he only used to place a rude heavy stone on his tomb to prevent the dead from coming out again. He was so much afraid of them.† He has indeed now developed an upward glance. Unknown spiritual heights are now visible to him and he soars upwards as the Fire soars. Like Tennyson he *feels*, for he cannot know. He engraves a Cross on the tomb for the Spirit of Christ to descend and deliver his dead, as also to crucify his own passions and live a hermit's life with the Cross as the Crutch of Christ. Christ to him is the living visible symbol of God—the All Loving, All Merciful Father whom

* Vide The Stones of Venice—Ruskin.

† The Origin of The Idea of God—Grant Allen.

the cant of Haeckel and Nietzsche every day profaned.*

* Read Thus Spake Zarathustra and AntiChrist. From his two books I just give a few samples "made in Germany."

"War and courage have done more great things than charity. Not your sympathy, but your bravery had hitherto saved the victims."

Thus Spake Zarathustra.

"Or is it thus: To love those who despise us, and give one's hand to the phantom when it is going to frighten us?"

Thus Spake Zarathustra.

"I call Christianity the one great curse,—the one immortal blemish of mankind."

Nietzsche.

"When the centre of gravity of life is laid, *not* in life, but in a beyond, life is utterly robbed of its balance. The great lie of personal immortality destroys all reason."

AntiChrist.

"In vain have I sought for a single sympathetic feature in the New Testament. There is not a trace of freedom, kindliness, open-heartedness and honesty to be found in it."

AntiChrist.

PSYCHIC EVOLUTION.

He opens his Bible and reads of the 'dead' Christ actually supping with his disciples in flesh and blood again. He reads of the Tabernacles and the altars—Cabinets are they now called—for communication with his dead. But he chafes at its secrecy for the knowledge has been confined to the chosen few and he grows jealous of them and in jealousy doubts them and finally rejects them from his mind, but who could drive that away from his heart? There it dwells and will dwell till the end of time. He sees the

“The principle of “Christian love” insists on being well-paid, as in Matt VI. 15 and 33. Luke VI. 23 etc.”

AntiChrist.

“The Christian concept of God—is one of the most corrupt concepts of God that has ever been attained on earth.”

AntiChrists.

Kaiser in his hour of trial lift up his hands to God. He had banished Him from his mind but in his heart He eternally dwelt to shine both on the wicked and the virtuous, on the infidel and the faithful, on the poor and the rich. He opens his "Yasnas" and finds his rituals there—the 'Ijashnees' and the 'Afarghans'* precisely chartered there—chartered and mapped as the minutia of the Marconi—to communicate with the Spirit Planes. He reasons with himself. Could this be fraud? Was religion a lie? Could millions live on lies for thousands and thousands of years? Were there not then, as now, their Plato and Socrates and Aristotle, Valmiki, Vivekanda, and Veevaswat to expose the lies? Were they all savages,

* Zend-Avesta.

during those fifty thousand years and more? Were there no sages and thinkers then as now? He reasons with himself thus:—Per chance there might be after all more things in heaven and earth than mortals dreamt of.

He now goes to the Sphinx—the unriddler of all human riddles and the mother of all civilizations—and implores speech. The Sphinx recites the “Mysteries”—the sacred magical code to communicate with the other world. He grows restive and more inquisitive. He skips over his Mahabharata and Ramayana and there he finds written in boldest types “Life is immortal. Angels in heaven exist.” He searches his Vedant and there he finds one whole chart of the Inferno

the Purgatorio and the Paradiso so perfectly drawn in direct ascent that he is brought face to face with Brahma and Bharata Themselves. He opens his koran and finds chapters on The Most High, the Resurrection and the Celestial Signs. Here he finds heaven peopled with the righteous and hell in tongues of living flames. He unfolds the Laws of Veevaswat, Mann and Eekshwakoo and finds his Ten Commandments there. He peeps into the Old Testament and the thunder of Javeh electrifies him; Moses roars in clearest accents and warns them of the life to come. He opens his Upnishads and finds it written that "The One Ever Effulgent stands concealed in all beings." "That Death is the law of being. The

wise describe it as Life." His Kant, Carlyle, Kalidasa, Shakespeare, Goethe, Omar, Shadi, the three Dantes, all seem to be unanimous in their verdict. God and the everlasting "Me" fill their pages. He shouts within himself "I," "I." He finds It distinct from his body and gets this echo to his reply :—"It is the Everlasting Me." He asks "Whence? Why? Whither?" The ripples of the Ocean of Space reverberate:—"From God to God, after experiencing the All, after throwing off all his burdens, after purifying his own sun-shine and casting off his shadow from it." He opens the final sesame on which is inscribed "Science"—"Knowledge"—(Brahma's Eye). He finds himself drinking the same waters of life which the Prophets had sprinkled with faith and all

nature then becomes to him one Visible Garment of God. The divine Sun now shines in him resplendent. His shades of Night are driven away, he feels and finds and is convinced that Life was Immortal and God was Truth and Righteousness. Om ! The Dew is on the Lotus. Rise great Sun ! Om Mani Padme Hum ! The Sunrise comes. The Infinite now has been revealed to the Finite, and the Finite has become the Infinite.

“One so freed from the bondage of senses transcends all material relation, and becoming all Supreme light, regains his own Self. This indeed is Self. It is beyond mortality, beyond fear ; It is Truth ;—Truth is another name of the Absolute.”

“CHHANDGYOPANISHAD.”

CHAPTER V.

CONCLUSION.

The flame at Lonavla is extinguished. It has consumed my oblations of the sandal-wood. The Fire of my bosom is now ignited. I feel It burning resplendent receiving oblations of the incense of Virtue. The crackling of my suffering is over. The Inner Light spreads Hope and Joy for us all. Through suffering man is redeemed. The Immortal Spark is purged of its soot and smoke. In the upward rhythmic flow of Its Light-waves I have heard the Te Deum sung.

Like the Nineveh Bull * on the columns of my Fire-Temple man has but just emerged from the beast. With the wings he now aspires heavenwards. He is to-day on the

* A sublime Symbol. It signifies the Three Planes of Man.

fifth plane of Intellect striving for the sixth—the Spiritual. Let not then his viand be Pig and his wine Passion, but let that viand be the bread which represents Christ's body or the "Darun" of my faith, and let the wine be the blood of Christ and the Spirit of Zarathustra! He has now got his Swaraj. To Svarga he has still to go. Unlike the slow evolution of the Specie by Nature's Laws, he now evolves by himself. *He chooses his pace and his path.* May Mazda's light be his guide!!!

"But it is with man's Soul as it was with Nature: The beginning of Creation is—Light. Till the eye have vision, the whole members are in bonds. Divine moment, when over the tempest-tost Soul, as once over the wild-weltering chaos, it is spoken: Let there be Light!"

SARTOR RESARTUS,
Carlyle.

“ Say not ” “ I am,” “ I was,” or “ I shall be,” Fresh issues upon the Universe that sum which is the lattermost of all lives.”

Buddha.

“ The soul weaves ever her garments anew.”

Plato.

“ I never mind the thought of death : Our spirit is indestructible in essence and Nature is bound to give me another casing for it.”

Goethe.

“ I cannot get rid of the thought that I died before I was born.”

Lichtenberg.

“ What sleep is for individual, death is for the will (character) and through this sleep of death it reappears refreshed and fitted out with another intellect.”

Schopenhauer.

“ The very idea of my future state of existence whatever, in my opinion, depends upon the facts of re-embodiment ; for how can any Darwinian reasoner admit for a moment after considering all the facts relating to human existence, that a human soul starts new, freshly made out of nothing, every time a babe is born ”

O'ney H. Richmond.

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